

THE NUR AFSEAN

Vol. VII

FRIDAY:—NOVEMBER 27th, 1903.

No. 48

EDITORIAL NOTES.

A Martyrs' Memorial in Shanghai, China

STATEMENT AND APPEAL.

(Editors of English papers, secular and religious, are requested to reproduce this Appeal, and missionaries will please translate it into the vernaculars, and print it in their vernacular papers.)

DEAR BRETHREN OF THE CHURCHES IN ASIA AND AFRICA,
GREETING:—

You, in common with the whole world, were deeply moved to hear that in 1900-1901 A. D. China was the scene of the Boxer massacres, during which thousands of native Christians and 188 foreign missionaries, including fifty-two children, died martyr deaths. In addition to these, the century of Protestant missions in China (1807-1907), now drawing to a close, is further marked by the martyr deaths of 21 others, making a grand total of 209 of *eighteen different societies*. "Of these the world was not worthy." "These are they which came out of great tribulation, and have washed their robes."

The missionaries of China, in dependence on Divine help, have now resolved to erect in Shanghai, the missionary and commercial head-quarters of the Empire, a large *Memorial Hall*, and *Missionary Union Building*, for the use of the Chinese and all missionaries of all societies, 1. As a perpetual and visible witness at the entrance to China that China has a Martyr Church. 2. As an expression of the unity of the Church of all nations and sects, to whom belong the "cloud of witnesses" as a common heritage. 3. As an expression of GRATITUDE to God who enabled His servants to glorify Him by such a death.

The Committee, consisting of representatives of every mission in China, expect that £50,000 will be needed, of which China will probably contribute £10,000. The deficiency is open to the Christian world to supply. We believe that the churches of Asia and Africa will be deeply interested in this sacred task, and as God enables them, will cheerfully contribute, even out of extreme poverty. Do

we not all desire a share in this unique and useful memorial? In this confidence, the Committee send out this notification, soliciting the prayerful sympathy of every Christian. Foreign missionaries and editors of missionary papers will, we are sure, gladly undertake to forward subscriptions, which should be made payable to "Treasurer, Martyrs' Memorial Fund, Shanghai, China."

The Right Rev. BISHOP GRAVES,

Chairman of Committee.

Rev. D. MACGILLIVRAY, M.A., B.D.,

General Secretary,

SHANGHAI, October 15th 1903.

The Nur Afshan will be glad to receive and forward to China any contributions sent to "Rev. E. M. Wherry, Editor." We bespeak liberal gifts. All remittances will be acknowledged in this paper.

The paper of the Rev. J. W. Papworth of Lahore, read before the recent Diocesan Conference, reminds one of the words of Dr. Orelli of Basel in his brief introduction to Wilhelm Müller's book, *Are the Critics Right*. He says; "Nothing indeed is more astonishing to me than the readiness with which even diligent explorers in this field (Old Testament Criticism) attach themselves to the dominant theory and repeat the most rash hypotheses as if they were part of an unquestioned creed."

We cannot but express our own surprise that such a paper, bristling with the dogmatic utterances of destructive criticism, should seem to have been heard without a single word of protest from any one.

INFORMATION WANTED.

If any one has seen or heard of a Thibetan lad named Daniel, a Christian from the Mission School at Leh, Ladakh, please communicate at once with Rev. J.C. R. Ewing, Lahore. Daniel is 18, and wore white Panjabi clothes and an English cut gray-checked vest and yellow pagri, when he was last seen at Kalka, where he got separated from his older brother Samuel by the unexpected starting of the train. Samuel is at Lahore, most anxious to hear of his brother.

It is sad to think that a man, who has passed through many fierce encounters on the battle field, should, like our gallant Commander-in-Chief, Lord Kitchener, be seriously wounded by an accident while riding through a tunnel at Simla. We are all glad to hear that he is on the way to recovery.

The treaty between the new State of Panama and the United States in regard to the Panama canal must bring welcome news to the civilized world. The fact that this Canal is to be open to all nations of the world on terms of entire equality should reconcile the world to the cause of the Panama revolution and its prompt recognition by the two great republics of the world, France and the United States of America. The opening of this highway to the commerce of the world must in time cause many changes in the intercourse of nations. It will bring the Far East and the New West nearer to each other; and cannot but promote the material, intellectual and spiritual interests of China, Korea, Japan and the Philippine Islands.

THE PROOF OF THE RESURRECTION OF JESUS CHRIST, AND ITS PLACE IN CHRISTIAN THOUGHT AND WORK.

VI.

We will now turn to the second condition demanded by our opponents, viz. "That other events which are historically certain, could not have taken place without this previous fact as a cause or explanation of them."

(a) We have the sudden, thorough, and lasting change of Saul of Tarsus from a raging blood-thirsty enemy of Jesus and His followers to a humble servant of Christ, an eloquent advocate of His cause, and a willing martyr for His name. This sudden transformation, with his entire subsequent life work can not be explained in any other way than that by which he himself explains it; viz that Jesus Christ arose from the dead, met him on the road to Damascus, convinced him of the sin of his old religious life, and called him, as He had the others, to be His Apostle.

(b) Then we have the complete revolution in the character of the disciples, manifested within fifty days of the crucifixion. One night they all forsook their Master and fled; the bravest of their number denied Him with oaths, through fear of a servant girl; they stood afar off, disappointed and hopeless, to witness His dying agonies on the cross; they assembled in secret with bolted doors, for fear of the Jews. In a few short weeks, we behold them transformed into bold, courageous witnesses of the despised and rejected Nazarene, proclaiming in the very teeth of the Priests and Rulers, the murderers of their Master—their faith in His Messiahship, and their knowledge of His triumphant victory over death and the grave. Dropping completely and forever their old, inherited and inbred religious prejudices, they go forth as world-missionaries, to win the nations for Christ,—a task as hopeless, it would seem, for these poor ignorant fishermen, as to expect a dozen fire-flies to turn the darkness of a starless night of cloud and storm into the splendor of the effulgent morn. But nothing could damp the ardour of their burning zeal, and a few short years witnessed results of world-wide and age-enduring significance.

(c) The third historical fact which we would mention, is the belief of the disciples, and their unanimous testimony that

Jesus Christ arose from the grave on the third day. How could this idea have arisen in their mind, without the actual fact to explain it?

There was not the faintest breath of such a conception in the thought of the Jewish Nation, up to that time. "The Messianic expectations of the Jews contained no idea corresponding to it." This entirely new belief had its birthday on that first glad Easter Day when the Lord of Life rose triumphant over the grave. Henceforth that glad birth-day of their new hope was sacred to them as "The Lord's day."

Whence also did the disciples get the idea of Christ's glorified body, no longer subject to natural laws, but yet material enough to be seen in the bright day-light, and to be handled and examined for the nailprints and spear-wound of the Crucifixion? There is no possible explanation of the sudden development of the belief of the disciples in the bodily Resurrection of Jesus Christ, and the transformation and glorification of His resurrection body, except the facts as they proclaim and die for them.

(d) We point also to the institution of the First day of the week as the Lord's Day, and its gradual substitution for the Jewish Sabbath as the sacred day of Christ's people, as a monumental proof of the resurrection of Jesus Christ. Fifty two times each year, or 108800 times in the nineteen Christian centuries, have the multitudes of Christ's followers celebrated the fact of His Resurrection upon this First of all the days.

Nearly two thousand annual Easter days have spoken to the world the same glorious message.

(e) The Christian Church in all the world, beginning like a mustard seed dropped in the soil, and gradually growing and expanding in influence and power, until the protecting shade of its wide spreading branches shelters by its direct or indirect influence, the helpless and sick, the sorrowing and down-trodden of every clime and nation and kindred and people throughout this broad world, upon which the tragedy of the life and death of Christ, and His triumphant resurrection was enacted. We behold the wealth and power of the greatest Nations of the Earth tributary to the Church of Christ, and we recognize that this great organization holds the destinies of the world in its control, as it forges its way along down the centuries, with ever increasing volume and power.

The Church of Christ is founded upon the corner-stone of the resurrection of its Divine Lord, and is thus a monumental proof of His resurrection.

(f) The enormous weight of the historical effects produced by the belief in the resurrection of Jesus Christ must crush every attempt to derive them from any cause but the fact that Jesus Christ, the great Redeemer of the world, actually did burst the bonds of death and rise triumphant over the grave, in accordance with the explicit statements of the Christian Creeds and Faith. The crowded and significant centuries of the Christian era have felt the tremendous, transforming force of the Religion of the Risen Christ upon the progress and culture of the Nations.

The hope of the world has been quickened and glorified through the resurrection of Jesus Christ from among the dead; and with this new, transcendent hope, have come new and nobler conceptions of the dignity and worth of man's own nature, irrespective of race or color or condition.

New conceptions of man's duty towards his fellow man, who is heir together with him of such a glorious inheritance of untrammelled life in the resurrection body, have expanded his thought and effort, until no corner of the earth, however dark and forbidding, is shut out from his loving desire and effort.

Nations have felt the throb of the new resurrection life and hope, and have been increasingly controlled in the expression of their international relations, by the principles of this life.

We may but mention the tremendous impulse which has been given to the mental culture of mankind;—the wonderful transforming effect upon the moral life of the world in spite of the natural evil tendencies of the human heart; the new inspiration for poetry and Art which has filled the world with forms and shapes of beauty and with harmonious and ennobled thought;—and the entrancing note of joy and triumph which has increasingly dominated the Music of the world, since the resurrection morning.

We unquestionably assert that the resurrection of Jesus Christ is the all sufficient reason for all these still accumulating facts of the Christian centuries. Bauer, one of the destructive German critics, is forced to acknowledge that "Between the death of Christ and His resurrection lies so thick and impenetrable a darkness that, after the connection has been so violently torn and so wonderfully restored, we seem to be placed on a new theatre of history." This is historically true. After the resurrection, a change began in the world as great as though the darkest midnight had suddenly been turned into the superb splendor of a cloudless morning.

Current Thought and Incident.

THE RELIGION OF THE EDUCATED HINDU.

Mr. Alfred Nundy, Bar-at-Law, contributes an instructive article on "Religious Aspirations of the Educated Hindu," to a recent number of the *Calcutta Review*. The article shows an intimate knowledge of present-day religious thought on the part of the writer and the conclusions arrived at are fair and impartial. A great deal has been said about the religious nature of the Hindus. It was Keshub Chunder Sen who remarked that the Hindu does everything religiously—he eats, sits, sleeps, walks, religiously. Mr. Nundy thinks that this is true of present-day Hindus as well, for "religion enters into the minutest affairs of their life, and regulates their food, their dress, their in-comings and out-goings, their family life, and their relations to society in general." But then religion with the Hindu does not consist of a definite system of beliefs, but is a matter of mere social organisation. "In a Brahmin family of ten adults, of both sexes, one may be an atheist, another an agnostic, a third a silent believer in Christianity and others followers of Vishnu, Siva and other devotees, and yet live in peace and harmony as members of a household. They may all discard the family god, without incurring the pains and penalties of apostates, but let one of them venture to eat publicly with a person whose religious views may be identical with his own, but who is of a lower caste, he will find himself put out from his community, and may be from his family."

Western civilization and education have no doubt proved disturbing elements and in many cases they have tended to destroy the belief in the old gods, but at present there is a kind of revival of religious feeling which is exhibited in various ways. This revivalism is supported by patriotism and a growing feeling of nationality. But there is a complete absence of uniformity and definiteness in the so-called revival of Hinduism. "The most incongruous creeds are fastened upon," says Mr. Nundy, "and dogmas the most contradictory are believed in by one and the same person. Talk to an educated Hindu, and he will leave

the impression on one individual that he is a Theosophist, on another that he is a Buddhist, on a third that he is a Vedantic Theist, on a fourth, a Vedantic Pantheist, and on a fifth that he is an Arya Samajist. The truth is, that he is a jumble of all, for in the search of truth, or of anything that will satisfy his soul, he finds something in each that commends itself to his judgment, though taken as a whole these various sects, if I may so term them, are diametrically opposed to each other. The Hindu mind is restless and troubled, and has at present a vacuum which is ready to be filled in by anything decently presentable."

But even in this revival movement the indirect influence of Christianity is visible. There is an attempt to eliminate from Hinduism all accretions due to superstitions or later innovations. The lives of the gods and heroes of the Hindu pantheon are being carefully scrutinised to find out what portion of them is based upon fact and truth and what upon fiction, and how far they can furnish ideals for modern Indians to follow. We agree with Mr. Nundy in thinking that all this talk about religious revival ends in very little conviction. The religion of the educated Hindu, if religion it may be called, is a manifest jumble, a chaos of contradictory ideas, backed up by pride in the past.

The Christian Patriot.

HOW ANIMALS SLEEP.

The writer, who received permission to visit the Central Park Zoo late at night, in order to note the different positions in which animals and birds rest, observed some curious things. To anyone fond of natural history, such a visit is most interesting. In the lion house the lioness was lying on her left side at full length, while the lion, couchant, rested his head on his crossed forepaws, his hind legs being half drawn under him, and the tail curled in toward the body.

The pumas, tigers, and leopards were all resting on their sides, in nearly every case lying on the right side. The hyenas—pumas and scavengers of the forest—rested with their hind legs drawn under them, the fore legs stretched out, with heads slightly bent to the right. Near by the two-horned rhinoceros was lying at full length on his left side, gently snoring. The hippopotami showed only their heads and backs above the water.

No longer looking for peanuts, the elephants lay stretched out on the floor, their huge legs lying out at full length and the trunk curved under the body. They were all resting on their right sides. Close by, in the deer house, the house, the different deer had all crouched low for their rest with forelegs bent under them and the hind ones drawn up, while the head was turned to the right and rested on the side of the body.

The oryx, with its long horns, was resting with its head away from the body, the horns making an arch over the shoulders. The alpaca simply looked like a large ball of black wool. The camels lay on their stomachs with their fore and hind legs bent under them, while their heads and necks were stretched straight out.

The monkeys were squatting about their cages, their heads bowed down over their chests, the arms resting on the thighs of the hind ones. A baby monkey was sleeping, cuddled up in the arms of its mother, its little eyes peering out inquisitively at the midnight visitors. In the smaller animal house, given up almost entirely to civet cats, possums, and such like, every animal had curled itself up into the smallest possible space, burying the nose under the stomach, with all the paws drawn up close to the body. The bears were resting in various positions, some lying out at

full length, others curled up. The two polar bears were huddled up in a heap, with their noses buried deep in white fur, and forepaws crossed over the eyes. The llamas, zebu, and American buffaloes were resting as cows rest with their fore legs drawn under them and their hind ones drawn in. The porcupine was lying on its stomach, its head bent to the left, with the quills standing out in every direction. The emu was resting the first joints of its legs on the ground, the body a short distance above, and its head buried in the plumes.

Most of the birds were resting on their perches, their legs bent under them and their heads tucked under a wing—in every case the right one. The parrots had only drawn their necks in, while the pelicans slept squatting on the ground, their heads drawn well back and their ponderous bills resting on their breasts.—Forest and Stream.

INSTALLATION OF A THATHANABAING.

GOVERNMENT RECOGNITION.

RANGOON, NOV. 13.

Amidst much pomp and pageantry, Taungwin Sayadan was installed as Thathanabaing or Archbishop of Upper Burma to-day at Mandalay, during a Durbar held by the Lieutenant Governor. He was also invested with the sanad whereby he will be recognised as head of the Buddhist Hierarchy by the British Government. The recognition of the Taungwin Sayadan as Archbishop is a striking experiment in the administration of an Oriental State, and it is hoped that it will contribute to the peace, welfare and prosperity of the province. The ceremony took place before the leading officials, civil and military, of Upper Burma, and a large assemblage of non-officials, among whom Hypoongyis predominated. There was seating accommodation for 1,200 people in the matdat which was erected by the Buddhist community, and this was filled to overflowing, while in the neighbourhood were probably ten or twelve thousand more, and the route of the Thathanabaing's procession was lined with people. There were some 600 invited Hypoongyis in the matdat. The Lieutenant-Governor, in a lengthy speech, said it was his duty to announce publicly in that Durbar the decision of the Government to recognise Taungwin Sayadan as Thathanabaing. His Honour gave a brief description of the office of Thathanabaing, and the events which led to the ceremony. He next detailed the reasons which led the Government to decide on the recognition of the Thathanabaing, who had been elected by the people.

The first reason was that representations made to the Viceroy and to the Local Government had placed beyond question the existence of a practically unanimous desire on the part of the Buddhist community in Upper Burma for a duly recognized Thathanabaing apart altogether from the religious aspect of the question, with which the Government are not concerned. It must be remembered there were more than 5,000 monks in Upper Burma, that there is hardly a village without its monastery, and that it was obviously a matter of high importance both to the monks themselves and to the laity who looked to them for instruction and guidance, that this large body of men should be under strict control, and there should be a central authority to maintain order and discipline among them, and to decide disputes and prevent abuses. There were also minor ecclesiastical dignitaries in Upper Burma, whose appointment rests with the Thathanabaing, and in regard to whose appointment there was likely to be frequent disputes, if a central authority did not exist. The second reason was that officers of the Burma Government were equally unanimous

in holding that there were strong administrative reasons for recognising the head of the Buddhist church.

In conclusion, His Honour congratulated the Buddhist community that at last they had settled their differences and were practically unanimous in their choice of their Chief. He also congratulated them on their selection, which was an eminently sound and wise one. He further offered his felicitations to the learned Sayadaw, the Taungwin Sayadaw on his accession to his high office. Even from our point of view alone it was a position of great trust and great responsibility, and from the character and reputation he bore. His Honour had every confidence that Taungwin Sayadaw, with the help of his co-religionists, both lay and clerical, on whom rest the obligation of according him their hearty support, would worthily and honourably fulfil its important duties. The address having been translated into Burmese, the Chief Secretary, led Thathanabaing, who had been seated on His Honour's right, to the front of the Lieutenant-Governor's seat and a sanad of recognition was then presented. The Sanad was granted upon condition that Taungwin Sayadaw, as Thathanabaing shall continue to give his assistance and support to the Government and shall not contravene or countenance a contravention of its laws. In order to assist the Thathanabaing in the exercise of his functions, His Honour authorized him to issue to subordinate ecclesiastics seals approved by the Government. *C. & M. Gazette*

SCIENCE AND INDUSTRY.

Radium was the subject matter under discussion, and a lawyer said, "I don't see anything so very wonderful in radium. Admit that it does throw off light and heat, in a kind of perpetual motion, without any loss of weight or energy—well, won't a grain of musk do the same thing? One single grain of musk (this has been demonstrated) will scent for several years a room twelve feet square, and in the end the grain will still remain entire. Consider what this means. A room twelve feet square contains 2,935,984 cubic inches, and each one-tenth cubic inch, at least, must have its little molecule of musk, or otherwise all the air would not be perfumed. One grain of musk—that is to say will radiate millions of musk fragments for years, and still it will remain whole. Can radium beat that?"

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THE EMPEROR OF THE SAHARA.

An interesting character sketch of M. Jacques Lebaudy, the self-elected Emperor of Sahara, is contributed by a correspondent to the *African Review*. Those who have the good fortune to know M. Lebaudy, says the writer, believe in the young French millionaire's sincerity. They may or may not regard his scheme of empire as practicable, but all agree that he is optimistic of success in his novel undertaking. He inspires others with a large measure of the confidence that inspires himself. "Having read the frivolous articles in the Parisian newspapers," said an English peer who had talked with the Emperor during his stay at the Savoy Hotel in London, "I caught the contagion of derision. But two minutes conversation with M. Lebaudy gave me the impression that he was a man with a fixed purpose and a strong reticent character. His self-reliance struck me as admirable, so that I should now be more surprised if he failed than if he succeeded, great though the enterprise undoubtedly is. I should say he will only fail where no other individual could succeed."

Jacques the First, as he has been styled, has none of the characteristics of the dreamer. He indulges in no rapid gasconading, uses words sparingly, prefers to go about his diplomatic business unobserved, literally detests the attention of the curious, fears interviewers with unaffected dread—thanks to the levity of the French Press—and throughout his sojourn in London has invariably gone about town alone to see without being seen. Every member of the Savoy staff, from the manager to the youngest page boy, has been firmly given to understand that no cards or letters must be brought to his room. He takes no notice of the communications of casual correspondents, determining at a glance when a letter is worth opening. Scores have gone to the waste-paper basket with their seals unbroken.

He is still on the sunny side of thirty, slight of build and calm of manner. Several of his friends have remarked a certain resemblance to Mr. Chamberlain in the matter of face and form, without drawing an intellectual comparison. Peter the Great, who worked as a ship's carpenter in Deptford, is his ideal. Though not literally following the example of the Russian autocrat, M. Lebaudy has spent whole days studying artisans' dwellings and popular restaurants. His many millions do not tempt him into extravagance. He neither drinks wine at dinner nor smokes a post-prandial cigar. He is rather a heavy drinker of aerated waters, giving as his reason that such beverages do not pervert his judgment or unduly heighten his imagination. "I am in the happy position," the Emperor is reported to have said, "of a man with his life's work clearly mapped out before him, and no divided mind about it. I vowed to be done with the life of Paris before I was thirty and thereafter and make a complete face-about for the establishing of an empire. It was not a sudden impulse, but a carefully conceived plan." M. Lebaudy speaks English with fluency and precision.

It is a mistake to suppose that M. Lebaudy's empire is founded on barren sand. On the contrary, he has discovered an oasis equal in acreage to Ireland and still more capable of cultivation. The climate, he avers, is unsurpassed under the sun. Given the Imperial regis of Great Britain as a protection against the cupidity of France and Spain, Jacques the First promises to astonish the world by developing the most desirable little nation on the map. He has placed his plans before the Foreign Office, offering commercial

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GENERAL LAKE MEMORIAL PRIZE EXAMINATIONS.

A—THE SCRIPTURE EXAMINATIONS, 1904.

To be held in July 1904. Properly certificated lists of candidates, stating their age, religion and Panjab birth, must be sent to the Rev. M. E. WIGRAM, Peshawar, on or before June 15th, 1904.

SENIOR CANDIDATES are those who have passed the Middle School or some higher Examination previous to January 1904. JUNIORS are those who have not done so. No previous prize winner can compete again in the same Division.

The papers will be set in Urdu. Answers may be given either in Urdu or English.

CONDITIONS—Candidate must be a native of the Panjab under 23 years of age, Christian competitors must not have studied in a Theological College.

SUBJECTS FOR 1904.

SENIORS 1.—I. Samuel. 2.—St. Matthew and the Epistle to the Galatians. 3.—General Questions on the Old and New Testaments. (For Christian Candidates only).

JUNIORS 1.—I. Samuel. 2.—St. Mark. Also, by heart, Chapters ix and x.

PRIZES.

SENIOR DIVISION: Rs. 25, 18, 12, 8.

JUNIOR DIVISION: Rs. 15, 12, 8, 5.

Prize winners also receive a book and a parchment Certificate.

B.—THE HISTORY EXAMINATION, 1903.

To be held in December 1903. Properly certificated list of Candidates, including age and birthplace, must be sent to the Principal C. M. College, Amritsar, on or before November 1st. Three Prizes are offered of the value respectively of Rs. 25, 15 and 10.

The Subject for 1903 will be Macaulay's Essays on Clive and Warren Hastings.

By Order of the Committee of Management,
October 1903.

privileges to this country in exchange for protection, and he is sanguine that such a compact would be mutually advantageous. The Emperor leaves London within a few days, and a goodly number of London firms will execute substantial orders in his wake. A year or so hence, he intends to invite as his guests a deputation of English members of Parliament to inspect his kingdom.

Whether M. Lebaudy will be successful, as was Rajah Brooke in Sarawak, in his efforts to establish a kingdom for himself, it is, of course, impossible to foretell, but the idea is certainly a noble and a commendable one, and the idea, at least, has our full sympathy and best hopes for its success, especially it carried out, as seems to be M. Lebaudy's intentions, with British co-operation. C. & M. G.

—A great crowd witnessed a few days ago, at Manheim, in Pennsylvania, the quaint and beautiful ceremony of the payment of one red rose by the congregation of Zion Lutheran church to the heirs of Baron Henry William Stiegel, the founder of Manheim, who in 1770 deeded to the congregation the land on which the church stands, with the stipulation that "they pay in the month of June yearly, for ever, hereafter the rent of one red rose, if the same shall be lawfully demanded." Twice, in 1773 and 1774, Baron Stiegel demanded the rose, and the custom then fell into disuse, and was not revived until eleven years ago.

—French music teachers forbid their pupils to pin fragrant flowers on the lapel of their coats or to stick them into the belt. They are especially severe to those who have violets or the odor of violet extract on their persons. It has been discovered by the laryngoscope that the fragrance of violets and other popular flowers acts very harmfully on the vocal cords.

AL-HAQQ.

The chief aim of this *monthly urdu* paper is to put "Christ crucified" before Non-Christians and especially before Mohammadans. The paper is in no way a commercial concern. It is therefore sincerely hoped that all who are interested in the evangelisation of India will by their support help in the task of producing it.

To those Missionaries and Christian friends who desire to distribute "Al-Haqq" amongst Mohammadans, the paper will be supplied at the following annual rates including postage:—

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Reuter is informed that the result of the conference between Lord Lansdowne and Signor Tittoni the Italian Foreign Minister, is that perfect accord has been reached on all questions of foreign policy between the two Governments.

THE MACEDONIAN REFORMS.

London Nov. 19.

The Austrian and Russian Embassies have informed the Porte that unless their last Note is answered in the next few days, they would demand a direct reply from the Sultan.

The Panama Canal treaty has been published. The United States guarantees to maintain Panama's independence, and pays Panama quarter of a million dollars annually after 1912.

THE NEW ZEALAND TARIFF BILL

London No 20.

Mr. Sedon's Preferential Tariff Bill passed the New Zealand House of Representatives by 50 against 16, after a twenty five hour sitting.

BRITISH TEA EXEMPTED.

The New Zealand Preferential Tariff Bill has been passed by the Council and will be enforced immediately.

It provides for the removal of the duty on tea grown in British dominions.

SPEECH AT NEWPORT.

Mr. Chamberlain, addressing a mass meeting of working men at Newport said:—I shall not be satisfied until there is in Great Britain full employment and fair wages for every honest and industrious man. I am not afraid of the results of any tariff war; and as a result of two months' experience of the operation of a surtax on German imports, the Canadian Customs Department is convinced that a surtax will reduce German imports generally by half.

COLOMBIAN PRESIDENT'S APPEAL.

London Nov. 23.

The Colombian President, in an address to the American people, expresses confidence that they will not permit a violation of the treaties, such as Mr. Roosevelt has committed in Panama. He has also appealed for the moral assistance of Venezuela.

A cable to the *India Daily Telegraph* says: Changes in the Russian diplomatic service indicate the inauguration of a milder regime. It is reported that M. de Witte will supersede M. Plehve on account of the latter's alleged responsibility for the Kishineff massacres.

FIGHTING IN MACEDONIA.

London Nov. 22.

Heavy fighting between a Turkish command and 350 insurgents has taken place near Demirhisar. The Turks retreated to a defensive position with a loss of 31 killed and 47 wounded. On reinforcements coming up the insurgents retired in good order.

THE TSARINA'S INDISPOSITION.

London Nov. 22.

The latest bulletins show that the Tsarina is still suffering much, but maintains her strength.

REPORT OF THE COMMISSION.

London Nov. 21.

The Transvaal Labour Commission's report says that the total shortage of labour in the Transvaal is 241,000 including mining labour which totals 130,000. Central and South Africa are unable to supply the Transvaal's wants. The commission suggests remedies, but it is expected that the Transvaal Council will be invited to pass an ordinance in favour of importing alien labour.

FORCED MARCH BY GENERAL MANNING.

London Nov. 23.

General Manning with the 1st Infantry Brigade and three companies of Mounted Infantry left Bohotle on the 11th instant on a forced march, and reached Galadi unopposed on the 16th instant. Galadi was found to be unoccupied, and the wells low. The object of the dash was to prevent a hostile force occupying the wells. Colonel Cobb has been left there with an adequate garrison provisioned until 1st January. General Manning returns to Bohotle.

SWEDISH EXPEDITION RESCUED.

London Nov. 23.

The members of the Swedish Antarctic expedition under Dr. Nor-

denkjold which sailed in the Autumn of 1901, has been rescued at Louis Philippe Island by the Argentine war vessel *Uruguay* which was sent in search of them. No details have been received.

REPORTED JAPANESE NAVAL MOVEMENT.

London, Nov. 24.

A semi-official telegram to St. Petersburg states that it is reported at Tokio that Japanese men of war have been sent to prevent the Russian men of war *Bayan* and *Tzarevitch* from joining the Russian Squadron at Port Arthur.

The Japanese Legation in London knows nothing of the disquieting reports at St. Petersburg. Japan is still awaiting a reply from Russia in connection with the negotiations. No confirmation of the St. Petersburg statement is obtainable; the only item of information tending to corroborate the same is a report in a Nagasaki paper that twelve Japanese war vessels left Jaseho bar for an unknown destination.

It has long been evident that the arrival of the Russian men of war *Bayan* and *Tzarevitch* from Europe would considerably affect the balance of naval power.

TROOPS HELD IN READINESS.

London Nov. 24.

Two mobile columns, consisting of the 16th Lancers, the Scots Greys and the 16th Mounted Infantry with guns are held in readiness at Kimberley to proceed to the border in case of eventualities in Damaraland.

INDIA BILLS.

London Nov. 23.

Tenders are invited on the 30th instant for half a million sterling of twelve months' India Bills.

AMERICA AND THE PHILIPPINES.

London Nov. 23.

News from the Philippines states that the Americans have routed 2,000 Moros on the island of Jolo killing 300. Six Americans were wounded.

A SENTENCE ENHANCED.

Calcutta Nov. 23.

The High Court to-day heard an appeal for enhancement of punishment in the case in which Mrs. Rickstraw a European nurse, charged a Muhammadan youth with attempting to assault her in a railway carriage near Mokameh. Accused was convicted in the lower court and sentenced to two months' imprisonment, and a fine of Rs. 50. Justices Ghose and Stephen enhanced the sentence to four months' rigorous imprisonment.

BOILER EXPLOSION AT KOLAR.

Madras Nov. 23.

Last night, between ten and eleven o'clock, a boiler burst in the Ribblesdale shaft of the Mysore Mine at Kolar. Two terrible explosions took place, and three lives are known to be lost while ten persons were injured. The boiler house was completely blown away and the debris showered for great distances around. All the officers on the mine including the Magistrate, Police and chief medical officers rendered all the assistance necessary. The magnitude of the disaster is not definitely known, but it is feared that mining operations will be temporarily retarded. The actual cause of the explosion is not known. Everything is being done to restore normal working conditions in the mine.

FIRING AT THE SECRETARY.

London Nov. 24.

A lunatic named Robinson to-day gained admittance to the room of the Secretary Mr. Graham, in the Bank of England, and fired four shots at him from a revolver but none hit him. The police were obliged to use a fire hose before securing the man.

ADVENTURES OF THE PARTY.

London Nov. 24.

Dr. Nordenkjold conducted an important exploration extending to 660 south. His vessel the *Antarctic* was crushed in the ice and sank in Erebus and Terror Bay. The members of the expedition took to the boats in which they had a perilous voyage of sixteen days encountering countless dangers and eventually reached Paulete Island where they wintered. They had abandoned all hopes of rescue this year when found by the *Uruguay*.

POLITICAL MURDERS IN ITALY.

Two Italians named Amoretti and Dese stabbed and killed four men and wounded another at Oneglia in Italy, but were subsequently shot down. It was first supposed that they had run amok but papers which were afterwards found in their possession showed that their victims were marked men, and that the crime was premeditated.

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